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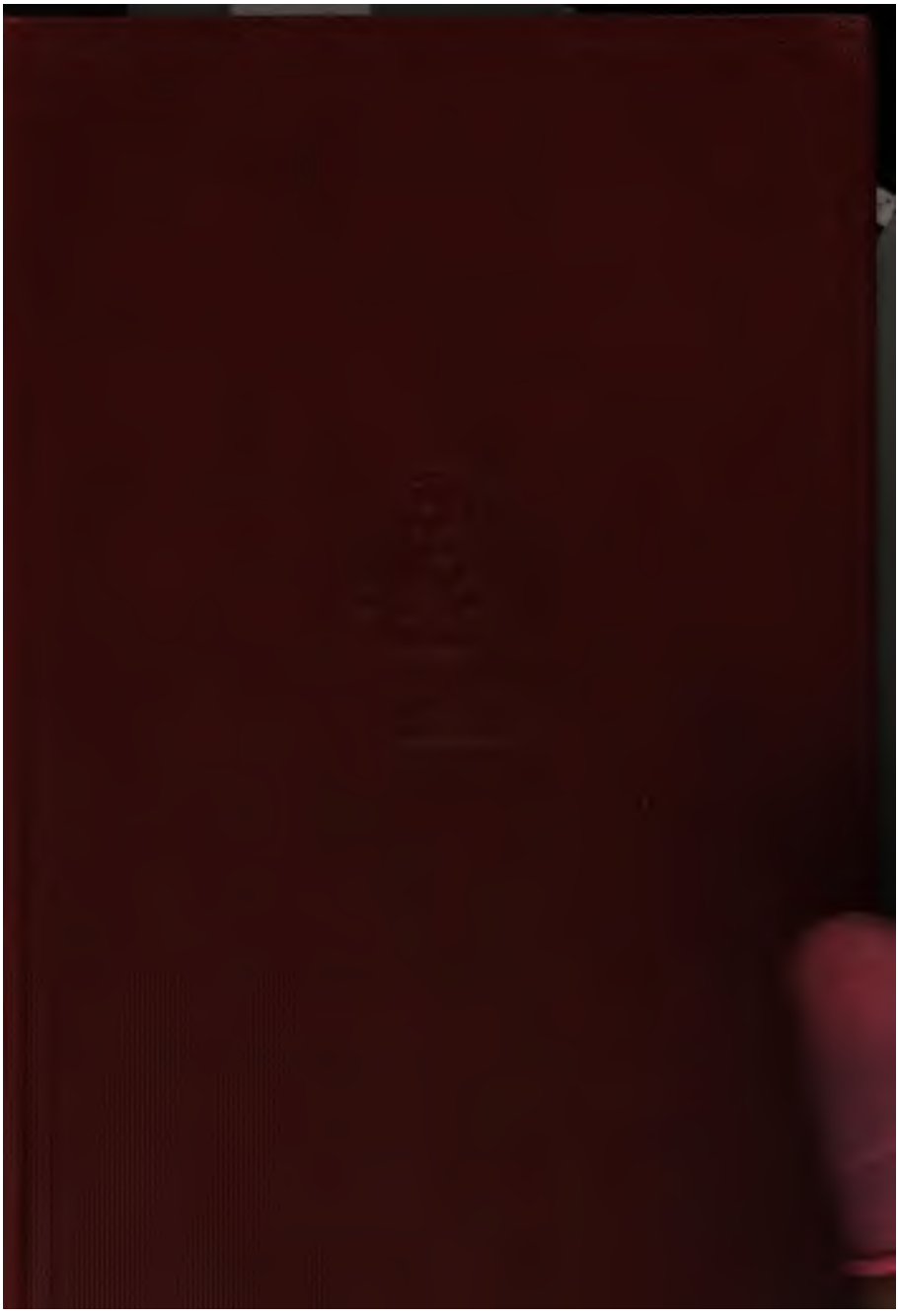

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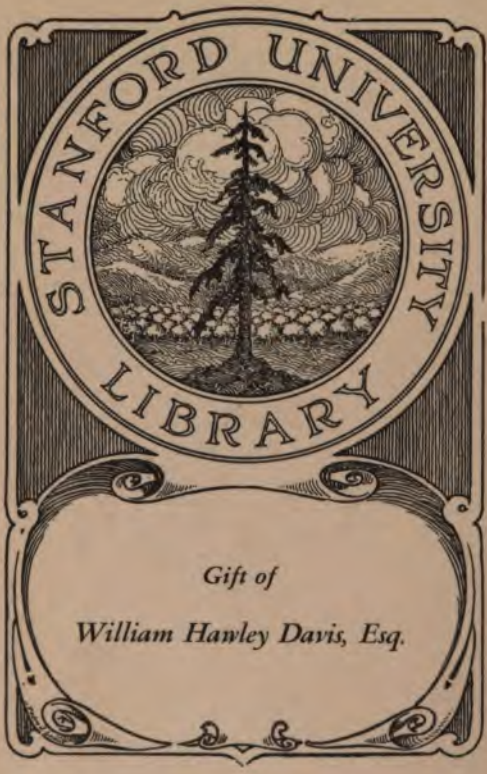
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The Riverside Literature Series

THE TRAINING FOR AN EFFECTIVE LIFE

BY

CHARLES W. ELIOT

President of Harvard University Emeritus

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PREFACE

THE first five chapters in this little book are speeches I made to newcomers to Harvard University at the opening of the academic year in five years between 1904 and 1912; the sixth chapter is an address made in 1909 to the Hotchkiss School, a preparatory school at Lakeville, Connecticut; and the last chapter is an after-dinner speech made to the Associated Harvard Clubs at St. Louis in 1903. Each of these speeches was taken down at the time by a shorthand reporter, and subsequently revised by me. They have all been printed before in newspapers or magazines; but Houghton Mifflin Company have thought it desirable to put them into a more permanent form as a volume of the Riverside Literature Series. As I read them anew, they seem to me to present to boys and youths

the right motives for making the best of themselves during school and college life, in order to attain later serviceable and honorable careers.

CHARLES W. ELIOT.

ASTICOU, MAINE,
5 *July*, 1915.

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THE TRAINING FOR AN EFFECTIVE LIFE

I

THE SOLID SATISFACTIONS OF LIFE[1]

I SUPPOSE I may fairly be called one of the elder brethren; because it is fifty-six years since I came hither in the same grade many of you now occupy. So I have had a chance to watch a long stream of youth, growing up into men, and passing on to be old men; and I have had a chance to see what the durable satisfactions of their lives turned out to be. My contemporaries are old men now, and I have seen their sons and their grandsons coming on in this everflowing stream.

[1] An address to new students at the Harvard Union, October 3, 1905.

For educated men what are the sources of the solid and durable satisfactions of life? That is what you are all aiming at — the solid, durable satisfactions of life, not primarily the gratifications of this moment or to-morrow, but the satisfactions that are going to last and grow. So far as I have seen, there is one indispensable foundation for the satisfactions of life — health. A young man ought to be a clean, wholesome, vigorous animal. That is the foundation for everything else, and I hope you will all be that, if you are nothing more. We have to build everything in this world of domestic joy and professional success, everything of a useful, honorable career, on bodily wholesomeness and vitality.

This being a clean, wholesome, vigorous animal involves a good deal. It involves not condescending to the ordinary barbaric vices. One must avoid drunkenness, gluttony, licentiousness, and getting into dirt of any kind, in order to be a

clean, wholesome, vigorous animal. Still, none of you would be content with this achievement as the total outcome of your lives. It is a happy thing to have in youth what are called animal spirits — a very descriptive phrase; but animal spirits do not last even in animals. They belong to the kitten or puppy stage. It is a wholesome thing to enjoy for a time, or for a time each day all through life, sports and active bodily exercise. These are legitimate enjoyments, but if made the main object of life, they tire. They cease to be a source of durable satisfaction. Play must be incidental in a satisfactory life.

What is the next thing, then, that we want, in order to make sure of durable satisfactions in life? We need a strong mental grip, a wholesome capacity for hard work. It is intellectual power and aims that we need. In all the professions — learned, scientific, or industrial — large mental enjoyments should come to edu-

cated men. The great distinction between the privileged class to which you belong — the class that has opportunity for prolonged education — and the much larger class which has not that opportunity, is that the educated class lives mainly by the exercise of intellectual powers, and gets therefore a much greater enjoyment out of life than the much larger class that earns a livelihood chiefly by the exercise of bodily powers. You ought to obtain here, therefore, the trained capacity for mental labor, rapid, intense, and sustained. That is the great thing to get in college, long before the professional school is entered. Get it now. Get it in the years of college life. It is the main achievement of college life to win this mental force, this capacity for keen observation, just inference, and sustained thought, for everything that we mean by the reasoning power of man. That capacity will be the main source of intellectual joys and of happiness and

content throughout a long and busy life.

But there is something more, something beyond this acquired power of intellectual labor. As Shakespeare puts it: "The purest treasure mortal times afford is spotless reputation." How is that treasure won? It comes from living with honor, on honor. Most of you have begun already to live honorably, and honored; for the life of honor begins early. Some things the honorable man cannot do, never does. He never wrongs or degrades a woman. He never oppresses or cheats a person weaker or poorer than himself. He never betrays a trust. He is honest, sincere, candid, and generous. It is not enough to be honest. An honorable man must be generous; and I do not mean generous with money only. I mean generous in his judgments of men and women, and of the nature and prospects of mankind. Such generosity is a beautiful attribute of the man of honor.

How does honor come to a man? What is the evidence of the honorable life? What is the tribunal which declares at last: "This is an honorable man"? You look now for the favorable judgment of your elders, — of parents and teachers and older students; but these elders will not be your final judges, and you had better get ready now in college to appear before the ultimate tribunal, the tribunal of your contemporaries and the younger generations. It is the judgment of your contemporaries that is most important to you; and you will find that the judgment of your contemporaries is made up alarmingly early; it may be made up this year in a way that sometimes lasts for life and beyond. It is made up in part by persons to whom you have never spoken, by persons who in your view do not know you, and who get only a general impression of you; but always it is contemporaries whose judgment is formidable and unavoidable.

Live now in the fear of that tribunal, — not an abject fear, because independence is an indispensable quality in the honorable man. There is an admirable phrase in the Declaration of Independence, a document which it was the good fashion for the boys of my time to commit to memory. I doubt if that fashion still obtains. Some of our public action looks as if it did not. "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of Nature and of Nature's God entitled them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation." That phrase — "a decent respect" — is a very happy one. Cherish "a decent respect for the opinions of mankind," but never let that interfere with

your personal declaration of independence. I say — begin now to prepare for the judgment of the ultimate human tribunal.

Look forward to the important crises of your life. They are nearer than you are apt to imagine. It is a very safe protective rule to live to-day as if you were going to marry a pure woman within a month. That rule you will find a safeguard for worthy living. It is a good rule to endeavor hour by hour and week after week to learn to work hard. It is not well to take four minutes to do what you can accomplish in three. It is not well to take four years to do what you can perfectly accomplish in three. It is well to learn to work intensely. You will hear a good deal of advice about letting your soul grow, and breathing in without effort the atmosphere of a learned society or place of learning. Well, you cannot help breathing, and you cannot help growing; these proc-

esses will take care of themselves. The question for you from day to day is how to learn to work to advantage; and college is the place and now is the time to win mental power. And, lastly, live to-day and every day like a man of honor.

II

LOOKING AHEAD IN LIFE[1]

It is sixty-three years, gentlemen, since I stood where you now stand. As I look back over that long stretch in my life, I see it filled day by day with the duties and enjoyments of the passing moment; and I wish that I had reflected more on the things past, and looked forward more to things future. It seems to me that many healthy, active men have this defect in the conduct of their daily lives, and especially, that they are apt not to lay out beforehand their own ideal career. Many young men, standing as you now stand on the threshold of what we hope is to be a useful and happy life, seldom look ahead, seldom use their imagination with regard to their

[1] An address to new students at the Harvard Union, September 26, 1912.

own future lives, laying them out, in broad lines, of course, but clearly enough to define to themselves what they are going to aim at, what they hope for, what they mean to be.

In regard to your college life, that process of looking ahead begins now; because under some new good rules about the administration of the elective system you are expected to shape at the start your whole career in college, and to make the choice of studies which will determine that career. Make a deliberate and far-seeing choice in accordance with your taste and wishes, and your reasonable expectation of success and enjoyment. In the choice of your studies do not omit to take account of your own expectations of enjoyment in your work; because your satisfaction in life is going to depend largely on your enjoyment of habitual labors. Many young people think that it must be pleasures that tell most toward the enjoyment of

life; but that is not the fact. If you will allow an old man to testify on that subject, I can assure you that the main satisfactions of life come through hard work which one enjoys. Look forward, then, to the profession you are going to follow, remembering that nowadays many kinds of business provide a highly intellectual profession. Be guided in your choice by your own convictions about the kind of work you like, the kind of employment which itself supplies you with a strong motive for strenuous and constant exertion. I am sure that after but a little experience you will find that altruism is an important element in the enjoyment of most kinds of work. This looking for the work you love, this looking for the profession you are going to enjoy all your life will carry you some distance ahead from your present standpoint.

But very soon you will be ready to practice some profession. Then look

ahead very sharply; because the most important event in your whole lives should then be imminent. Look ahead to marriage — and I should almost say, the sooner the better. It is the fashion nowadays among educated young men to wait many years before they marry. That is a place where the life of the highly educated man is inferior to the life of the mechanic, operative, farmer, or farmhand. Postponed marriage is a great evil in modern educated society. You will hear such conduct justified. You will hear some young man say, "I cannot invite a girl, who has been brought up to do nothing for herself, and to have every gratification and every luxury provided for her, to marry me until I can earn an income which will enable her to live with me in that way." I have two remarks to make about that doctrine, — first, that if a girl has been brought up in that manner the sooner she has a chance to live differ-

ently the better for her; and secondly, that it is only fair for a young man who loves a young woman to consult her as to whether or not she wishes to marry him before he can earn a large income. The young woman has a clear right to say a word on that subject to the man she loves, and not to be obliged to wait until he is thirty-five years old before he asks her to marry him. This, gentlemen, is a matter of looking ahead at a critical point in your lives. You are not in the habit, perhaps, of contemplating this event of marriage. It would be wiser to do so. The sooner you begin to think about it the better; because it will be thinking about the most important event in your lives in respect to the development of your own characters and to the happiness not only of yourselves, but of the women you will marry, and of the family life which will normally result.

This looking forward will bring you

on to being twenty-six or twenty-eight years old at best. But the years will fly; and soon you will find yourselves in the presence of little children every day, your own children. Look ahead to that situation. The very thought will protect you from evil-doing, and will prepare you for the greatest joys of life and the most lasting. When the time comes, you will see how much this happiness surpasses all other human joys, and how it is the real foundation for the enjoyment of work and the earning of a living, — no matter whether the way in which you earn your living be in itself satisfactory or not. He who has the domestic joys will get intense satisfaction even from the most monotonous and tiresome employment. He will have the satisfaction of earning the livelihood of wife and children.

The years will go on, and you will be forty to forty-five years of age. To what experiences are you going to look forward at that period beyond the loves

and joys of family life? You ought to look forward to, and plan for, the love of the home town or city, of the community in which you dwell, of the institutions which have served you and which you hope will serve your children, of the country whose ideals have improved, and are improving, the common human lot. You will see herein not only high motives for active work and sympathetic coöperation in good works, but also new sources of durable satisfaction. By the time you are forty to forty-five years of age, you ought to be in position to contribute largely to the welfare of the community in which you dwell. You, with your education and training, ought to be ready by that time to do what thousands of Harvard men are doing all over this country and all round the world, — to be serviceable in your day and generation to multitudes of people; and this service may be rendered in business, in public office, in any of the respon-

sible functions of civilized communities.

The time will go on, and you will be fifty to sixty years of age. What is there in that period that you had better be looking forward to? It is the time then to be a grandfather, and so to secure an immense satisfaction to be added to the other joys of human life. Now, the time of life when a man will become a grandfather is something to be considered long beforehand, and you had better begin to consider it now. Why? Because the time at which a man becomes a grandfather is determined—normally, of course—by the time at which he marries. The postponed marriage has the great disadvantage that a man cannot begin to enjoy grandchildren till he is almost too old to do so completely. A young grandfather is a very pleasing object, and one oftener seen in the uneducated classes and in the barbarous countries, as we call them, than among the educated men

of a civilized country. Look ahead to that satisfaction in your later lives.

Perhaps you are saying to yourselves, "These things are, to be sure, desirable; but are they obtainable by the average man? Is there any use in planning for them?" They are attainable with health and character. These things constitute the indispensable preparation for continuous satisfaction in the kind of life we have been describing. Therefore, gentlemen, look ahead in regard to the care of your bodies. Avoid the vices. Avoid lust; and avoid the habitual use of any stimulating or narcotic drug. The wider my field of observation, the more firmly I believe that the best rule for the attainment of health, long life, and steady vigor, is to use no stimulant whatever habitually, neither alcohol nor tobacco, neither coffee nor tea. Some recent observations that I have been enabled to make in the East tend toward a possible exception to this rule in favor of tea. The Chinese

and Japanese make habitual use of very weak tea in large quantities, and yet have survived by uncounted millions as indomitable workers, in spite of the fact that they have been subject to famines, floods, occasional pestilences, and chronic contagions, from which they have had till lately no defense.

With this same object of preserving a sound mind in a sound body, look ahead with regard to athletic sports. It may make some difference to you in the next four years, perhaps, if you look ahead with regard to this subject too. Under modern stresses athletic sports are an indispensable part of young life, and, indeed, of sound national life. One of the most serious aspects of China at the present moment is the absence there of all the sports we call "athletic." Neither the educated nor the uneducated Chinese have athletic sports in the open air. All their sports are of a gambling nature. They are sedentary, or

quiet, games of chance. That is a national misfortune on an immense scale. By looking ahead in regard to athletic sports I mean give preference to those sports that last and that you can pursue at thirty, forty, fifty, sixty, seventy, and, I am beginning to hope, eighty years of age. You know what the lasting sports are, — walking, rowing, sailing a boat, tennis, golf, riding and driving, — any sport which can be pursued by the average individual all through life. Lord Bacon says that riding horseback is the best recreation for men who use their brains. The sports that an individual can pursue all through his life are the best ones to learn in youth. The wise choice involves looking ahead.

Let me mention one more point about looking ahead. It is wisest to hold a hopeful ideal of the power of sustained enjoyment as life goes on, an enjoyment which increases rather than diminishes. How common are laments about the in-

capacities and disabilities of advancing years and the shrinkage in pleasures! It is true that some pleasures which require keen senses do shrink; but, on the other hand, the intellectual and moral delights increase in intensity as life goes on, and many physical satisfactions can be held level to the end. Look forward, therefore, to a life which shall grow more and more enjoyable as time goes on. That expectation corresponds with the facts of the normal, healthy life among civilized men. It is a delight to look forward to it; to anticipate it is in itself a happiness.

For many reasons, therefore, gentlemen, look ahead!

III

THE CHARACTER OF A GENTLEMAN[1]

We have been listening to several different voices, and have observed in what they said notes that were common to all. I wonder if I can tell you what seemed to me would be the issue of their advice in the personal character of the Harvard student. You have heard that the Harvard man should be an independent, stout-hearted individual, that he should be sociable, that he should cultivate friendship, that he should be a hard student, that he should have an enthusiasm and "hitch his wagon to a star." Now, what is this character — is there any name for it? I think I saw, as I sat here to-night, what this character might well be called. It is the character of a

[1] An address to new students at the Harvard Union, October 12, 1904.

gentleman who is also a democrat. Let me try to state to you in a few moments some of the elements of that character.

When I travel in other parts of our country, it often gives me a great deal of pleasure to have a lady or a gentleman say to me, "I think I can tell a Harvard man by his manners." I always hope that is true. I know it is true of some Harvard men, and I wish it were true of every Harvard man — that you can tell him by his manners. Manners go a long way toward morals. An institution of learning confers a great benefit on its novices when it improves their bearing, their address, and their manners and customs. What are some of the characteristics of a gentleman in democratic society?

In the first place, he will be a quiet person. His speech will be gentle and his demeanor quiet. I have had many visiting college presidents and teachers say to me, "Where are your students?

I don't hear them about the Yard. It seems to me this is a very quiet campus. It is not much like ours." Now, that is a fact. The Harvard Yard is favorably known as the quietest college enclosure in the country. If you hear a fellow bawling about the Yard you can be perfectly sure that he is an outsider or a newcomer. A gentleman is quiet. He does not bluster, or bustle, or hurry, or vociferate. He is a serene person. The most effective people are generally quiet, and for the best of reasons — namely, that effectiveness requires steady, close attention, and that attention implies stillness and a mind intent.

Another of his qualities is a disposition to see the superiorities in persons rather than their inferiorities, and to wish to associate with his superiors rather than his inferiors. This is an excellent rule by which to select your friends. Observe the superiorities in men, and associate with your superiors. This is a part of the gen-

erosity of a gentleman — discerning the finer qualities in other people and welcoming them. No loneliness or isolation for him; because he discovers and seeks his superiors.

A gentleman should be generous, and he may be generous, though he be poor in money, — that is, he may have a generous spirit. He will be reserved about the state of his own pocket and budget. He will conform his life to his resources and say nothing about them, but let the facts speak for themselves. He will not be generous with other people's money — his father's or his mother's, for instance. Some Americans seem to think that a gentleman should not economize, or be frugal, or insistent on getting a just money value in his purchases. They think that lavishness characterizes the gentleman, whereas neither lavishness nor parsimony befits a gentleman.

There is another evidence of generosity in a gentleman by which you may

test any person about whom you doubt whether he be a gentleman or not. A real gentleman will always be considerate toward those whom he employs, toward those who might be considered his inferiors, or who are in any way in his power. The real gentleman thinks about their comforts, pleasures, and reasonable expectations, and does nothing to make their condition harder or less enjoyable. There is no surer test of a gentleman than that, except that a gentleman will never do anything that will hurt a woman or child or any human creature weaker than himself, even if he does not yet know the woman or child that might be hurt. This is a test which is infallible. I think that you will find that this rule of conduct will go far toward the preservation of personal honor and personal purity.

But there is another quality in a gentleman, which is illustrated perfectly in the life of our democracy — and I am

trying to describe the gentleman who is also a democrat. The gentleman must be a power. We have derived our idea of the gentleman, in good part, from the days of chivalry. The gentlemen were then landowners, magistrates, and soldiers, whose responsibilities and risks were often great. The gentleman was a vigorous doer; and this brave, active, influential leader is still the type of the gentleman, although the modes of his activity have greatly changed. The gentleman in a democracy cannot be a lazy, shiftless, self-indulgent person. He must be a worker, an organizer, and a disinterested laborer in the service of others. I suppose that was the type of gentleman that Professor Fenn had in mind to-night. I am sure that is the only true type of gentleman. The solid satisfactions of life are won only through labor. The young university man who means to be a gentleman should therefore cultivate zealously his powers of effective

work with brain, nerve, and muscle. The gentleman is not to be a weakling, or a mere pleasure-seeker, but a strong and hard-working man.

I have heard it said a good many times in the last few years by thoughtless students that in Harvard College the gentleman's mark is "C." We have five grades in Harvard College — A, B, C, D, and E. Do you see the bearing of that statement? "The gentleman's mark is C!" He is not to be an effective, strong worker. He is not to be a man with a strong grip and a high purpose. He is not to be a strenuous seeker after efficiency and power. He is to be an indifferent, good-for-nothing, luxurious person, idling through the precious years of college life. Can there be a stupider or a falser idea of a gentleman than that?

The gentleman attends to the person who is speaking and to the business in hand. Considerate attention is always an important part of good manners. The

soldier, when an officer approaches him, puts his heels together, and stands silently in the erect attitude of attention. This is an instructive and significant observance. It reminds me of another quality of a gentleman, too much neglected in our day. A gentleman is deferential. He is deferential to age, to innocence, to beauty, to skill, to excellence; and the stronger he is himself, the surer he is to show this quality of respect toward merit in others.

I have tried to point out to you what the type of character is which unites the manly qualities the preceding speakers have suggested or emphasized. It is a high ideal, a democratic ideal, an American ideal.

IV

THE FREEDOM TO CHOOSE[1]

THE Dean has gone back a good way in Harvard history, and referred to a time long ago when I was fresh in my office and had not taken to heart the advice which an old friend of my family gave me shortly after my election. He said to me, "Charles, I suppose you think that in your new office the first quality you will need is energy." I replied, "Why, yes, I thought that energy was likely to be needed." "No," he said; "that is not at all the first quality you will need. The first quality is patience, patience, patience." I did not believe him at that time; but long since I learned that Mr. Hillard was right. It takes much time to get essential changes wrought in

[1] An address to new students at the Harvard Union, October 1, 1906.

an institution of education, or in a governmental institution; and the reason for this slowness is that changes which are to last must be accepted by multitudes of men, — indeed, by generations of interested and responsible men. In this long process arrests and reactions occur. In the last few years we have had striking illustrations of strong reaction against prevailing educational policies. There has come upon us, right here in these grounds and among Harvard's constituents, and widespread over the country as well, a distrust of freedom for students, of freedom for citizens, of freedom for backward races of men. That is one of the striking phenomena of our day, a distrust of freedom.

Now, there is no moment in life when there comes a greater sudden access of freedom than this moment in which you find yourselves. When young men come to any American college, — I care not at all to which college, — to any Ameri-

can college from the parents' home or from school, they experience a tremendous access of freedom. Is it an injury? Is it a danger? Are you afraid of it? Has society a right to be afraid of it? What is freedom for? What does it do for us? Does it hurt or help us? Do we grow in it, or do we shrink in it? That is quite an important question in the management of Harvard University. It is an important question in modern government. It is pretty clear that when young men or old men are free, they make mistakes, and they go wrong; having freedom to do right or wrong, they often do right and they often do wrong. When you came hither, you found yourselves in possession of a new freedom. You can over-eat yourselves, for example; you can over-drink; you can take no care for sleep; you can take no exercise or too much; you can do little work or too much; you can indulge in harmful amusements; in short, you have

a great new freedom here. Is it a good thing for you, or a bad thing? Clearly, you can go astray, for the road is not fenced. You can make mistakes; you can fall into sin. Have you learned to control yourselves? Have you got the will power in you to regulate your own conduct? Can you be your own task-master? You have been in the habit of looking to parents, perhaps, or to teachers, or to the heads of your boarding-schools or your day schools for control in all these matters. Have you got it in yourselves to control yourselves? That is the prime question which comes up with regard to every one of you when you come to the University. Have you the good sense and the resolution to regulate your own conduct?

It is pretty clear that in other spheres freedom is dangerous. How is it with free political institutions? Do they always yield the best government? Look at the American cities and compare them with

the cities of Europe. Clearly free institutions do not necessarily produce the best government. Are, then, free institutions wrong or inexpedient? What is freedom for? Why has God made men free, as he has not made the plants and the animals? The plant is tied to one spot, and it develops with more or less perfection on a fixed type. It can be no other. It may be a little better oak tree or a little worse oak tree, but out of the acorn must come the oak. The moving, roving animal has a little more freedom; but it is held closely to its type by a group of fixed inherited tendencies and habits. But how is it with men? They are infinitely freer; God made them so. Did He make a mistake? Is freedom dangerous? Yes! but it is necessary to the growth of human character, and that is what we are all in the world for, and that is what you and your like are in college for. That is what the world was made for, for the occupation of men who in freedom through trial win

character. It is choice which makes the dignity of human nature. It is habitual choosing after examination, consideration, reflection, and advice, which makes the man of power. Do you want to be automata? Do you want to be cogs on a wheel driven by a pinion which revolves in obedience to a force outside itself? Is that what you are aiming to be? The cog is implicitly obedient to an authority outside itself. The automaton acts without willing each time. Do you want to be either in after life? If not, then exercise your power of choice and the internal power of control. It is the will that makes the thinker and the inventor. It is through the internal motive power of the will that men imagine, invent, thrust their thoughts out into the obscure beyond, into the future. The will is the prime motive power; and you can only train your wills in freedom. That is what freedom is for, in school and college, in society, industries, and governments.

Fine human character is the object in view, and freedom is the indispensable condition of its development.

Now, there are some clear objects for choice here in college, for real choice, for discreet choice. I will mention only two. In the first place, choose those studies — there is a great range of them here — which will, through your interest in them, develop your working power. You know that it is only through work that you can achieve anything, either in college or in the world. Choose those studies on which you can work intensely with pleasure, with real satisfaction and happiness. That is the true guide to a wise choice. Choose that intellectual pursuit which will develop within you the power to do enthusiastic work, an internal motive power, not an external compulsion. Then choose an ennobling companionship. You will find out in five minutes that this man stirs you to do good, that man to evil. Shun the latter; cling to the former.

Choose companionship rightly; choose your whole surroundings so that they shall lift you up and not drag you down. Make these two choices wisely, and be faithful in labor, and you will succeed in college and in after life.

V

FORESIGHT AND CAPACITY FOR STRENUOUS EFFORT[1]

(DEAN BRIGGS, presenting President Eliot, told an amusing story of a couple at the World's Fair in Chicago, who, entering that "Harvard Path," wished to see a portrait of President Angell or Angel, "whatever they call it," and were absolutely certain that he was the distinguished head of Harvard University, until they were assured that "Eliot" was the way the name under the portrait should be pronounced.)

President Eliot said:

I like to have my name associated with that of President Angell. He deserves his name thoroughly, and he is a veteran in university work, like myself. Indeed, he claims to be the only man who has been president of an American university

[1] An address to new students at the Harvard Union, October 9, 1907.

longer than I have been. He admits, however, that in making this reckoning he has to count two universities instead of one. He was formerly president of the University of Vermont; and I was reading to-day the address which the present president of the University of Vermont made last week to the students just entering that university. President Buckham is another veteran in university service, but is still young. I noticed that he called the young men he was addressing, representing the great body of youth entering at this season of the year the American colleges and universities, the "very elect." That is a good phrase, it seems to me. It is highly descriptive and is a just description. That small proportion of the American youth — it is a very small proportion — that attains to a college or university forms the elect of the American nation — the flower of the youth.

Now, how do you get here — you,

the elect, selected in this small proportion from the thousands of eligible American youths? I think most of you came here, got here, because your families or friends had two of the great civilizing qualities — foresight and capacity for continuous effort toward a remote goal.

Your families, the families of this elect youth all over the country, brought them to the University, prepared them for the University through foresight, through a belief that, having a surplus over bare necessities, a surplus large or small, the very best use they could make of that surplus was to train their children for higher service in the distant future. Foresight and capacity for continuous exertion or effort toward a remote object, —those are the qualities that brought most of you here, because they existed in your families. Some of you came here without family aid, without the aid of friends, because you had in a high

degree, though young, these great qualities of civilized men.

Now, I want to urge on you here tonight to carry on your university life just in this same spirit, in the spirit of those who looked ahead and worked hard in your interest; or in the spirit of the few among you who showed these qualities early in life very resolutely or they would not have arrived here at all. Look ahead in your university career, and then work hard.

Look ahead. In a few years you will come to that very important choice in life — the determination of an occupation; but you know now that you will need, whatever your occupation, highly trained capacity for labor and for intelligent direction or judicious choice in effort. You are certain that you will need this capacity. You know now that the profession or occupation you select is going to be the source not only of a livelihood, but of your power of useful-

ness and of some of the most solid satisfactions of life.

See now just what the qualities in you are which will give you success in your chosen occupation. Look ahead to your life-work — although not all of you have a clear vision of what your life-work is to be. The more fortunate among you will have this vision; and all of you can look ahead and see what the powers in you must be to give you success and happiness in your life-work.

And look ahead to other still more precious things. Look forward to being married. That forward look is one of the greatest safeguards of honorable living. Look forward to being married, and make yourself fit to give your wife the loving service and the unalloyed happiness which you expect your wife to give you. That is a good thing to look forward to — one of the most blessed things in life. And look forward, too, to having children and a blessed home of your own.

There is another safeguard for the young man. Let him think beforehand, think now, what kind of an example he would like to set as a father. I have known in my lifetime many fathers who came with great anxiety to talk about their sons' career in the University, because they remembered that their own career had not been a good example for their sons, and they knew their sons knew it.

Look forward, too, to the great privilege and joy of being serviceable to your community, to your neighbors, and to the greater neighborhood of the nation. One is justified in looking forward to attaining that privilege; and he will find in that forward look a great incentive to present work and to present self-restraint.

Did it ever occur to you what an extraordinarily free government a university exercises, what an extraordinary freedom of body, mind, and soul you

enjoy here? Some people think that the freedom of university life is too great. I have heard of graduates of Harvard College expressing the opinion that there is too much freedom here now.

There is rather more freedom than there used to be; but there cannot be too much freedom in a university. That is impossible; because it is only in the atmosphere of freedom that the soundest moral character can be produced. It is impossible to produce the soundest moral character in an atmosphere of compulsion. The whole military life shows that freedom is the only atmosphere in which the personal initiative can be highly trained. The military life used to produce — things change even in military life — an implicit obedience, a lack of personal initiative, and a coöperative habit without the element of free personal resolution and choice. The atmosphere of a university is precisely the opposite. Freedom is indispensable to

it — indispensable to all academic teaching, indispensable to the development in every student of the highest possible degree of personal initiative and self-control.

You will find here the freest University; and it will remain absolutely free for teachers and students alike. The American universities in general illustrate government by public opinion without any force whatever. In this, and in all the American universities, there is no use of force to compel the individual to do something that he does not wish to do. In this University there is only one penalty, namely, exile, separation from this blessed community.

There is another spirit, however, in Harvard University and in all the American universities in large degree. It is the spirit of friendliest coöperation of comrade with comrade, of older students with younger students, of teachers with the taught. It is impossible to imagine

a higher spirit of friendly coöperation than exists in this University and in all the American universities worthy the name.

Just think of the kind of coöperation that exists between a competent scholar who has been pursuing scholarship in a given department for a lifetime and the young advanced student who seeks his companionship and his guidance. Can there be a friendlier relation in the world? The elder man leads the younger through all the paths he himself has traveled and takes him out to the very limits of knowledge in his department of learning and tells him: "Thus far the world has brought us. Now you go a little farther. This is the way. Walk ye in it." This is as perfect an illustration or example of coöperation in friendly effort as the world offers — disinterested, intellectual in the highest degree, relying on the cumulative and penetrative forces of the mind, the forces which have given prog-

ress to society. The old scholar leads the young scholar on that way, — shows him all the lights of the past and gives him the best searchlight he has himself invented for further discovery. This is the friendly coöperation of mind with mind which the true university is constantly exhibiting — the genuine fellowship in noble pursuits. You will find all these things here. Pursue noble aims with utmost effort in the spirit of real intellectual ambition and of sincerest, friendliest coöperation.

There is a good deal said about the democracy of the American universities. They are very democratic — none more so than this ancient institution. The best definition of democracy that I remember to have seen is that given by Pasteur, a French scientist of most admirable serviceableness, a Roman Catholic whose father was a private soldier in the first French empire and a tanner. He says, "The true democracy is that which per-

mits each individual to put forth his maximum effort." That is a definition not only of democracy, but of true university freedom.

VI

PREPARATION FOR AN EFFECTIVE LIFE[1]

THE subject chosen for to-night is, "Preparation for an Effective Life." That is the life I am sure you all want to live — an effective life.

Such a life must be based, in the first place, on a good, sound, serviceable body. None of us can have an effective life without a strong, healthy, cheerful servant in the body. It should be the servant, not the master. But that servant is necessary to an effective life. Some invalids and feeble persons have proved to be men of genius and, therefore, serviceable to the world. There are not a few examples of such triumph of mental and moral quality over the feebleness of the

[1] An address at the Hotchkiss School, Lakeville, Connecticut, January 16, 1909.

earthly body. But for effectiveness in the future career of you young men, a sound body is in the highest degree desirable, and, as a rule, it is essential.

Now, it is easy to misunderstand what we mean by a sound body. It is easy to exaggerate the muscular force, for instance, which is desirable for a good, serviceable body. It is not that we need a big frame or heavy muscles. The essential thing is a sound nervous system, with which goes a fairly developed muscular system, and a strong digestive system.

I have been in the habit of saying — and I believe it is absolutely true — that a person who does n't enjoy his food is not likely to have a very serviceable life. The enjoyment of all the natural physical functions is highly desirable throughout life; and we need the kind of body which permits that steady enjoyment of all the natural animal functions of a human being. We need what is called a "tough" body, rather than a superla-

tively strong one. The effectiveness tells most in the nervous system. Work does not hurt anybody. It is worry, anxiety, nervousness in work which tells against the bodily comfort and the bodily serviceableness. Work is almost always healthy and developing; worry, anxiety, or nervousness never is. Aim, therefore, at keeping your body nervously sound, because the nerves are the directing parts of the body. Somehow, out from the nerve centers and along the nerves go forth what we call thought, speech, gesture, and emotion. The charm and power of life seem to center in the bodily senses and in the nerves. So take care of them. Do not overstrain them or overwork them. It is pretty hard for a healthy boy to overwork his muscles; but even a healthy boy can readily overwork his nerves.

Among the professors in Harvard University — and I have been looking at them now for sixty years — sleeplessness

is always a bad sign. If I hear that a professor is getting sleepless, I begin to be anxious about his serviceableness. Sleeplessness is an early symptom of nervous exhaustion, and always needs attention at once; whether it appears in a pupil or a teacher, in a bookworm or an athlete.

Now, you boys are probably not affected with sleeplessness; but you know that sleep is a first-rate, healthy gratification — if we may speak of such an unconscious state as a gratification. And, indeed, we may. Poetry is full of praises of sleep — "Sleep that knits up the raveled sleeve of care"; "He giveth his beloved sleep." Now, sleep is the great nerve repairer.

Consider next the nature of the bodily strains you will have to endure when you go out into real life. They will not resemble those of your outdoor sports to-day; not at all. They will always be nervous strains. Consider the test which a surgeon may undergo at any minute

of any day, a test of the most critical kind. He is brought of a sudden to an operation which he must perform on the spot with such skill as his eye and hand possess; and when the knife has been in play, he may suddenly find that the disorder is not at all what he expected, that the phenomena are not what he anticipated. What a test is that of a man's nerves; of a man's readiness, with all his knowledge and all his skill literally at his finger ends. But it is a nervous test, not a muscular test. It is just so in all the professions. The strains are really nervous strains; and the value of the muscular system to a professional man is that a well-developed muscular system and a habit of using the muscles are real safeguards against the nervous strains of professional life. It is not only in professional life that these strains occur. In all business life there are times when the bodily strain is great. It comes from anxiety, from not knowing what your

competitors are going to do, from the imminent risk of loss and suffering.

So when you think of the bodily soundness which is necessary to success in life, to effectiveness in your adult life, think of the wiry, tough, active, enduring body which resists fatigue, and endures anxiety without a quiver, and faces danger in the same way, — steadily, and calmly, though alertly. That is the sort of body you need in order to have an effective life hereafter.

Now, let us turn to the intellectual side. What sort of a mind is the serviceable mind in all the professions and in all the business occupations of the world? It is the mind capable of concentration, of an intense application to the task in hand. I dare say there are some boys here who have been told, "You don't know how to study; you don't take hold of a lesson with any vigorous grip; you don't apply yourself; you have n't learned how to think hard." That power of applica-

tion, the power of concentrating all your forces of memory and reasoning on the task of the moment, is the principal thing you ought to get while in this school. Get that, and you have gone far to secure an effective life.

It is immeasurably better to learn a lesson in ten minutes than to learn the same lesson in an hour. Indeed, the ten-minute boy, even if he does n't learn his lesson quite so well, will generally have a permanent advantage afterward over the hour boy; because he has acquired a strong grip, this mental grip by which he accomplishes in a few moments what another will take an hour to accomplish. That is an infinitely serviceable quality toward an effective life. It is in part the power of absorbed attention, of thinking of nothing else except the task in hand, or the problem to be solved. Psychologists call this power of exclusion "inhibiting" everything else.

It is a very good sign in a young per-

son if it is difficult to attract his attention when he is reading, or doing anything else which absorbs him. That it is difficult to break a boy's attention from his instant task is a very good sign for future effectiveness; because it means a large power of inhibition, of shutting out things that are irrelevant, of shutting out sights and sounds, the whole mind being concentrated on the book or the task. It is a good thing to acquire that habit of attention in reading, or in any mental exercise. It is almost impossible to exaggerate the value of that faculty of inhibiting the irrelevant, and paying absolute attention to the relevant.

There are some intellectual qualities which you need to acquire and develop here at this time of your life, which will have much to do with the play of your minds in future years. One is a strong taste for reading, for reading of a serious sort, as well as of a light sort. Acquire

a liking for history and biography, and for historical romance, a liking, in short, for those interesting narratives of the world's experience, and of the intellectual development of great men and women, which inform the opening mind as to what men and women have thought and done, and tried to do in this old world.

The taste for reading, if genuine and strong, is a sufficient source for the most prolonged mental enjoyment. Get that in a body sound as to nerves and you have got almost enough. There is no single subject of study which is essential to the development of an effective intellect. No one subject, no two or three essential subjects. The thing to do is to acquire certain powers and certain tastes; and then power of strenuous attention and taste for reading will by themselves go a long way toward acquiring affectiveness in any profession or occupation in after life.

The time would fail me to describe all the intellectual achievements to be made in youth as pledges of mature effectiveness. But there is one kind of intellectual practice which is obviously of high importance. The practice of competition with your mates in things intellectual. That is the only way in which an individual can arrive at a knowledge of his own powers. That is the only way in which a nation can arrive at a knowledge of its own powers and capacities — through competition.

It is the fashion to-day to deride competition, and to assert that all competition is cruel and abominable, and ought to be somehow prevented and suppressed in manufacturing, in business, and in trade. Monopolies are sometimes justified to-day on the ground that they destroy competition; and the search for enriching monopolies in business is almost universal.

The liberal professions never feel in

that way. A liberal institution of learning never feels in that way. No college or university in this country for a moment seeks a monopoly. No school seeks a monopoly — could not if it would, and would not if it could. It is the mark of a liberal profession that it always welcomes competition. And the real reason for that state of mind is that competition is the source of progress, — individual progress, national progress, collective progress of all sorts. The moment any group of men shelter themselves from competition, that moment they stand still; there is no clearer characteristic of human nature than that. What is the practical application of this doctrine in a school? Avail yourselves of every possible opportunity to pass examinations.

I know that throughout the United States there is a great deal of preaching to the effect that examinations are undesirable. Examinations for admission to

college, for instance, exist only in a few institutions in the Eastern States. To all the Western universities and colleges boys go in from their school simply on certificates; and there are not a few Eastern colleges in the same situation. Allow me to recommend you, when you choose a college, to choose one that holds examinations for admission. You will have no difficulty in doing so. You are near a very good college which has examinations for admission. But if you still need a sound criterion of choice between colleges that have examinations for admission, prefer the college that has the strictest examinations for admission. That is the way to get the best training out of your school work. Cultivate the faculty which is developed by passing frequent examinations. That corresponds in school life to what a lawyer has to do, a lawyer who goes into court every day of his life. He has to prepare himself by what we call in schools and colleges

"cramming" for treating vigorously and intelligently, before the court, a subject which he was not very familiar with perhaps a month ago. The lawyer's life who goes into court is just a series of quick preparations for an examination. Train yourselves in such work. You cannot choose any profession or business occupation in which that faculty of passing examinations well will not be of great advantage to you. Examinations are a very important part of all school and college training.

There is another mental faculty that you ought to win something of here, because there is a good degree of freedom in this school — the faculty of independent thinking, of thinking for yourselves. Read a book, and reflect upon it; reflect upon the impression that it has made upon you; and think about it for yourself. Throughout education there is a great deal of pumping into you, so to speak. Now, the best part of education

is giving something out from you. Let something of thought and of imagination issue from you. Think independently, so far as you can; in youth not so much as in adult age, but begin in youth the process of independent thought.

The next part of education for an effective life, which I want to speak about, is manners. It would be difficult to exaggerate the importance of manners with reference to an effective career in the world. Just the bearing of the body has great importance in business, in the practice of a profession, in public speaking to an audience, educated or uneducated, to the masses of the people or to the select few. The mere bearing of the body is of great importance to your success in future life. Military education has an excellent feature of this sort. In all military schools the proper bearing of an officer is carefully cultivated, and indeed the best part of the physical training of a private soldier is what is called

the "setting-up" drill. A public speaker needs to have a firm hold on the ground. It is very ineffective to stand in a slouching way while speaking, or to limp first on one leg and then on the other, or to give any sign of bodily feebleness or fatigue. You know the soldier's position of attention and respect is with heels together and body erect. That position is always an element in the best manners, and there is hardly a more effective element. The mode of speaking is important. Gentleness, clearness, and courtesy in speech are valuable in every profession and in every business. Cheerfulness of manner is everything in some businesses. And then a real sincerity ought to be expressed in manners, a difficult and yet a very precious thing. Frankness is a good part of it.

When you shake hands with a man or woman, look in the eyes, straight in the eyes, with no blinking of the encounter. There are schools for priests where the

pupils are said to be taught not to look in the eyes of the person met, but to look a little above or below the eyes. But that is not a lesson in effectiveness, because it is not a lesson in frankness.

Many people suppose that manners are not necessarily an expression of the internal nature; and indeed there are persons who have in many respects pleasing manners, whose real character could not be described as pleasing. Even such manners as those have their advantages; they make living with such persons pleasanter; they make business contact with them more agreeable, and more likely to be profitable. But still those manners are never the best. The best manners express the character of the person, and express it so clearly that the stranger has no doubt of the character. A glance reveals the character of such a man or such a woman; even a short contact, without intimate intercourse, satisfies the stranger that he is speaking to

a person of fine or noble character. So potent are the best manners.

Let me recommend all of you to read Ralph Waldo Emerson's essay on "Manners." I think it is the best thing he ever wrote. It is full of those contradictory passages which are found in all Emerson's writings; but there is truth often in the contradiction. It is often well to look at a truth from different and even opposite sides. Do not mind these difficulties; and take to heart the beautiful descriptions of character, and the wise exhortations in that admirable essay.

There is still another issue of a sound education which is too much neglected in both our schools and our colleges. Every boy here ought to bring away from this school some skill, or intellectual faculty, which will enable him to give pleasure to other people. We sometimes hear of boys going from school to college who find it difficult to get into the "social swim" of a college; or who go

into athletics, though not particularly fit, because they hope, through athletics, to get into the "swim." Now, the real way to win social success in any walk of life, high or low, among the poor or the well-to-do, the educated or the uneducated, — the real way to get social success in the tenement house, or on the farm, or in the palace, — is to possess some power of giving pleasure to others. What sorts of powers, or gifts, or faculties may these be? There is a great variety of such attainments which will go far to make your future lives not only effective, but enjoyable. Can you read aloud, for instance? I have met many a time in my life men and women who by reading aloud with expression and charm gave, all through their lives, keen pleasure to great numbers of men, women, and children. Can you play a musical instrument? Can you sing — if only one song? I have had occasion repeatedly, in the course of the last thirty years, to attend certain college

festivities for graduates and undergraduates together, where a professor in Harvard College, now a man over fifty, was surely called upon to sing his only song. That one song, being a very good one, made him an entertaining and a welcome guest.

I went once to a great meeting in a Mormon tabernacle in the town of Logan, an agricultural town having a population of five thousand souls. You know when a Mormon has paid his tithe to the church, he and all his family have a right to go to every entertainment provided by the church without fee and without fear. There being five thousand people in the town of Logan, there were that night twenty-five hundred in the tabernacle — men, women, and children and babies in arms. The first number in the programme was the "Hallelujah Chorus" from the *Messiah*, four or five hundred men and women taking enthusiastic part in that sublime chorus. They sang ad-

mirably and gave great pleasure to the whole assemblage. Then there were some speeches, few and not very long, yet rather too long for the patience of the audience, because they were waiting for the real thing they had come to hear. At last one man rose up and went to the front of the platform. He was a large man, tall, broad, and vigorous, with a brown beard down to his waist. He stood up alone, and with a superb bass voice sang a ballad. The whole scene might have come right out of the Middle Ages; the traveling ballad-singer or troubadour; the listening populace. He had no support; no instrument accompanied his voice. He sang verse after verse, always to the same tune. It was a long ballad of love and religion, and that entire audience hung on his song. There was a personal power of giving pleasure to others.

I think you in this school devote some attention to acting plays. That is

a useful liberal art, because through it you can give pleasure to others. Some sort of artistic faculty should be one outcome of any thorough education, at school, at college, and in the university.

We have at Harvard now a Cosmopolitan Club, that is, a club which represents all the foreign elements at Harvard in combination with the American element. In this Cosmopolitan Club there are Chinese, Japanese, Hindus, one Filipino, two or three Malays from Siam, a considerable number of Europeans — German, French, Swiss, Italians, Portuguese — and also a large number from Great Britain and its dependencies. I lately went to a meeting of this club, and was very much interested to see how this great mixture of young men entertained each other. They all seemed to have some faculty by which they could amuse the club. A French student played the violin admirably; a German played the piano; four Chinese

gave a serenade, so to speak, only I regret to say that the Chinese music was rather unintelligible to the Europeans and the Americans. That club finds no difficulty whatever in providing itself with entertainment from its own members. I wish I could say that the Americans did their part. It has been one of the defects in our education, at school and college, that we have not paid attention enough to this element in an effective education, — the acquiring of some capacity to give other people pleasure, a capacity which once acquired will last through life.

May I ask your attention to the different values of sports and bodily accomplishments, according as they are temporary or lasting? There are many of the athletic sports which really last through life, or till advanced age. I have a friend in Boston, now seventy-five years of age, who still plays tennis with great activity. I heard of a farmer down

in Maine a week ago, who, being seventy-two years of age, danced the entire evening at a ball. And, by the way, I may mention that that is one of the accomplishments that every educated youth should acquire — dancing. It is a first-rate physical exercise, and there is great fun in it, and it lasts. It is easy to mention many other sports which endure. Rowing, for instance, once acquired with a good stroke and a tough body that can keep up the stroke, will stand you in good stead through a long life; and you will always be glad that you acquired the skill in your youth, and if you live by the water a part of the year, you will have frequent opportunities to avail yourself of that youthful accomplishment.

Any outdoor sport which does not require a team, so to speak, is valuable through life, such as horseback riding, sailing, skating, and hill-climbing. Those which require a combination of many

players, of course, cannot be kept up through life; because the individual cannot get himself into a team in later years. Hence, the relative undesirableness of such sports as football and baseball; because they are merely temporary. They cannot be carried on through mature life to age. Give preference every time to those bodily accomplishments and to those æsthetic intellectual delights which can be practiced all through life. That is as good a rule for the intellectual accomplishments as it is for the bodily.

Now, I come to the last essential element of education for effectiveness. It is the acquisition of sound moral habits. There is no acquisition which can be more truly said to be essential to an effective life than this acquisition of sound moral habits. In your position here you have every opportunity to acquire an habitual moral impregnability — a firmness of moral purpose which cannot be

broken or impaired. Most young men, whose training for life is long, acquire this moral purpose before they come to college. They acquire it, some in their homes, some in their schools, and some in their churches; but unless a youth has acquired it by the time he is eighteen years of age, he is in a position of danger. He is going out into a broader world where temptations are on every side. He is going to a city to live; he is going to a city college, where all the vices and evils of the world can be found if sought. He is going to a college in the country, where it used to be supposed that life was more innocent, or where temptations were less conspicuous. If that were ever true, it is no longer true. In the country college you may easily find, if you search for them, all the evils of the city. There is no slum worse than the rural slum. There is no population more degenerate than a country degenerate population; and our New England

now presents many examples of the rural slum and the country degenerate.

Now, what is to be done, when from such a shelter as this you go out into the world, where temptations assail you? The first rule is — never experiment with any vice. In my own youth I often heard young men express an adventurous desire to try a vice, to try a vicious indulgence. That is always intensely dangerous. Never try any vicious practice; never do harm to a comrade by example or advice; and never have any share in doing harm to a woman.

It is almost impossible to separate morality from religion. You know our public schools have been forced by the very nature of our population, mixed as regards both race and religion, to abolish religious services within the schools. There is, therefore, no systematic or direct moral training in most of the public schools. This is the situation, an almost incomprehensible and wholly deplorable

situation; for the schools are the chief hope of the country, as regards the preservation of free institutions, and the uplifting of our extraordinarily heterogeneous population. But must we not believe that some way is to be found out of this dangerous condition? Must we not believe that a way will be found to unite again the teaching of essential morality with the teaching of a universal religion?

I was once much instructed by Brigadier-General Casey, the man to whom Congress entrusted the building of the Congressional Library for the sum of seven millions of dollars within a specified number of years, and who accomplished this double feat. When the job was almost finished, he needed inscriptions to stand over some allegorical statues which adorned the upper part of the great reading-room. One of those statues represented Religion. He had tried to get satisfactory inscriptions from various persons, and had failed; and almost at

the last moment he asked me if I were willing to provide them. I undertook the work, and shortly sent to General Casey eight inscriptions to stand over the eight statues. One morning General Casey came to the building from his house, called his second in command, Mr. Bernard Greene, who is now Superintendent of the Congressional Library, and said, "President Eliot has sent me these inscriptions for the statues in the reading-room. I like them all except the inscription over the statue of Religion. That is too Christian." Now, General Casey was a Christian. "Too Christian!" I thought it singularly appropriate. It was, "For we being many are one body in Christ, and every one members one of another." That seemed to me to be an accurate description of sound religion in a republic. But it was "too Christian"; and General Casey said to Mr. Greene, "Won't you write a letter to President Eliot, and ask him to provide

another inscription for the statue of Religion? I don't feel well to-day; I am going home." In an hour General Casey was dead. Under those circumstances I provided another inscription — Micah's definition of religion, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God"; and that is the inscription which stands to-day in that superb room over the statue of Religion.

Can we not have that religion taught in all our schools and colleges? In a democracy the moral lesson which needs to be taught at every turn is, "Do justly." Let the collective force treat the individual justly; let the chief industrial powers treat all their working people justly; let the Government be just. But justice is stern, like Nature. "Love mercy," mercy to fellow-man, mercy to animals, mercy to children. "Walk humbly with thy God." O that we could teach in every school and college of our land

daily, hourly, this lesson of communion with the Great Spirit of Justice, Mercy, and Love. "Walk humbly with thy God." That just describes the right relation of the human being with the Heavenly Father; that is a lesson you ought to learn here. There is no dogma in it; there is no creed in it; it simply declares the immanence of a loving Father. It invites to a personal sense of his presence and his love. And let me assure you that there is no sounder principle of education toward an effective and happy life than this, "Walk humbly with thy God."

VII

THE SERVICE OF UNIVERSITIES TO A DEMOCRACY[1]

I FOUND the meeting this afternoon one of the most interesting Harvard meetings I have ever attended. It was full of earnest thought for the University, — for its honor, for its service.

Then I fell to thinking what the University really wanted from you. Sometimes I hear it said that Harvard wants money from her sons. Yes, the University does want money; it always has and always will, but that is by no means the first or the chief thing that Harvard wants from her sons.

What the University desires from you is incessant illustration of the benefits to

[1] An address at the dinner of the Associated Harvard Clubs at St. Louis, December 5, 1903.

the individual and to the public of Harvard's training, as contributory to an independent, steady leadership in the community. Such a leadership is one of the great needs of our country, one of the great needs of any democracy, which tends inevitably to look not to the individual man thinking, but to the majority of votes. The educated man in our country should try to think and speak for himself independently.

Then the University asks of you all, each in his own place, the manifestation of courage. As I grow older, and see more and more of the various strifes and contests in which a democratic community engages, it seems to me that the great vice of the democracy is timidity in all relations of life, — in politics and in professional service, but chiefly in business affairs. The extreme timidity of the trader and manufacturer is one of the most remarkable phenomena connected with the prevailing industrial war-

fare. Now, the University expects from all her sons public courage.

Lastly, Harvard University expects from all her sons integrity in private and public life. These are the services which Harvard asks of her children, — services not directly rendered to her, but to the communities in which they live, and yet the best service her sons can give her.

I mentioned this afternoon the strong interest I felt in endeavoring to ascertain to what extent a college education had proved, within your observation and experience in your several towns and cities, to be available training for successful business life. I had an immediate object in view. There is a new phenomenon visible to those of us who study at close quarters the careers of Harvard graduates. Last year the majority of all graduates that went out from Harvard College were going into business life. This is a new phenome-

non; and I think it is one of the consequences of the immense expansion of intellectual interest and moral power in business life. It is one of the consequences of that transformation of the world which the manufacture and distribution of mechanical power have brought about. The intellect used in business is high and keen, and the moral qualities demanded of modern business men are strong and pure. Business in a large sense now offers to any man who enters it an intellectual career. Particularly is this true of those forms of business which depend upon the applied sciences, — and what form of business does not? Here we see one of the enlargements of university work. When half the graduates, or more than half the graduates of the year, are going into business, must not the university carefully teach the arts, sciences, and philosophies which underlie that business? The times are long past when to prepare men

for the professions called learned was the chief function of a university. Just here has come the great expansion of the American universities during the last fifty years.

This expansion has accompanied an extraordinary increase in the influence and power of the professions, those called learned, and those called scientific. If I were asked to mention the greatest intellectual change in my time, I should say that it was the increasing power of the professions. Harvard has had its full part in this expansion. We have claimed the new fields as ours; we are proud to work them; and we are proud of the exploits of the young men we have turned into these new fields. I have seen half a dozen men here to-day, not beyond forty years of age, who have risen rapidly to high places in the scientific professions. I see such facts every year, in all parts of the country, and I know they are true in good measure of all

universities worthy of the name in our country.

Some one mentioned this afternoon that in going about Europe he encountered in the principal capitals of Europe five Harvard graduates established there as ambassadors or ministers. It is a very interesting phenomenon, and directs attention again to the great expansion and increase of the influence and power of universities.

These are delightful promises for the future of the American universities, and of our country.

I have noticed in the past ten years much more than in the earlier years how frequent are the calls on Harvard officials for information about the methods, practices, and policies of Harvard; and those inquiries do not come from this country alone. I have seen with a certain satisfaction how high Harvard now stands in the list of the universities of the world. I have witnessed this year the

exchange of a young scholar who comes to us from the University of Paris for a young scholar who goes from us to the University of Paris, each to teach in the other's university.

We have an excellent institution at Cambridge called the Sabbatical Year, which means that every seventh year a professor may take leave of absence on half-pay. We find that we have gained power and influence by bringing to Harvard temporary substitutes from other universities to take the place of our teachers on leave. It is a delightful exchange of men of weight between the universities.

And that reminds me to speak of a matter I touched on briefly this afternoon, a matter through which many of you gentlemen can perhaps serve the University, and your own homes, — the migration to Harvard of graduate students from the local university of your own residence. That is a kind of stu-

dent which we greatly like to entertain. This is a kind of migration which promotes unity among the educated people of our whole country, which promotes union among the different parts of our country through promoting mutual acquaintance among the educated men of all sections.

When you occasionally come to Cambridge, perhaps on the tenth, the fifteenth, the twentieth, the fiftieth anniversary of your graduation, you will find a large mechanical or external change in the University. The old buildings and old trees are carefully preserved; but we plant new ones. You will see new fences, new gates, new buildings, and a better care of the grounds — and, by the way, it was a Georgian, and not a graduate of Harvard either, who gave us, the other day, five thousand dollars to be spent on shrubs, vines, and flowers for the decoration of the College Yard. There is, indeed, a great external change at Har-

vard, and many internal changes by growth; but the informing spirit is the same. Our motto remains the same, — "Truth." There never was a better, and there never will be.

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